

## DEVELOPMENT OF KAMPUNG CHOCOLATE TOURISM DESTINATIONS IN BLITAR REGENCY AS SHARIA-BASED TOURISM

Muhammad Sulthon Aziz\*

Universitas Islam Negeri Sayyid Ali Rahmatullah Tulungagung

Email: [m.sulthonaziz@uinsatu.ac.id](mailto:m.sulthonaziz@uinsatu.ac.id)

Submitted:  
12 Januari 2026

Revised:  
25 Januari 2026

Accepted:  
29 Januari 2026

### Abstract

*Based on GMTI 2019 data, it shows that until 2030, the number of Muslim tourists (wislim) is projected to reach 230 million worldwide, and in 2024 as many as 8.5 million tourists. This provides an opportunity for Indonesia to accelerate the development of national halal tourism destinations with global standards for potential destinations, one of which is the Blitar chocolate village. This study aims to determine the development of chocolate village tourist destinations into sharia-based tourist destinations through a qualitative approach, data collected through interviews, and sources from the chocolate village website, observations and documentation, and related subumber sources. Based on the analysis that has been carried out, it can be concluded that the tourist destination of Kampung Chocolate Blitar is an educational tourism by offering 8 kinds of educational packages and family entertainment tours and ecotourism by offering a natural and cultural atmosphere. The measurement of halal tourism in the Blitar chocolate village destination starts from the implementation of tourist destinations that provide benefits and benefits, tourism facilities that are representative and friendly to Muslims as evidenced by CHSE (Cleanliness, Health, Safety, Environment Sustainability) certificates from the Ministry of Tourism and Creative Economy and being a member of the Indonesia Halal in Tourism Association (PPhi), goods and services products have been guaranteed to be halal and avoid disobedience and dishonesty, and the contract applied by susuai is the a'mal contract to employees and the musyarokah and mudhorobah contract to MSME partners and external parties, as well as the ijaroh contract to tourists. From the potential possessed by this chocolate village, the Blitar Chocolate Village destination has great potential to become a sharia-based tourist destination (halal tourism).*

**Keywords:** Halal Tourism, Sharia Tourism, Blitar Chocolate Village Tourism

### 1. INTRODUCTION

The development of tourism today has also experienced a tremendous increase. There are many natural and artificial tourist attractions that can be used as options and can be enjoyed by the community. The development of tourism is also accompanied by the development of sharia tourism. Based on the Global Islamic Economy Indicator 2018/2019 report, tourist destinations that are friendly to Muslims contribute 10.40% to GDP at the global level. (Report on the development of Regional Muslim-Friendly Tourism, 2019-2020)

With the large number of Muslims in Indonesia, it should show that the needs and potential of sharia tourism are also in line with this number. The development of sharia tourism has high potential in Indonesia, inseparable from the large number of Indonesian Muslim population. With this fact, the development of sharia tourism in Indonesia has great potential.

In its implementation, tourism supported by various facilities and services must be provided by the community, the Government, Regional Governments and private companies. This is stated in article 1 of Law Number 10 of 2009 concerning Tourism which was later amended by Law Number 11 of 2020 concerning Job Creation. Meanwhile, government policies related to sharia tourism are the cooperation between the Ministry of Tourism and Creative Economy (Kemendag) and the Indonesian Ulema Council, a Grand Launching of Sharia Tourism was held in 2013. The Chairman of DSN-MUI held a socialization of DSN-MUI Fatwas, including a fatwa on Guidelines for Tourism Implementation Based on Sharia Principles No. 108 / DSN-MUI / X / 2016. With the issuance of the fatwa related to sharia tourism, it is hoped that Sharia tourism managers will have guidance in compiling the direction of tourism development and can strengthen the existence of sharia tourism in Indonesia.

The Minister of Tourism and Creative Economy (Menparekraf), Mr. Sandiaga Salahuddin Uno, also invited the National Committee for Sharia Economics and Finance (KNEKS) to play an active role in developing and improving the quality of the tourism and creative economy sectors. As well as jointly developing tourism that is friendly to Muslims and family-friendly. The development is certainly carried out in all regions in Indonesia, including Blitar. As a tourist destination that has been popular in recent years, of course developments continue and will be implemented. One of them is towards Muslim-friendly tourism or sharia tourism. Seeing that there are several standards that must be met so that the tourism can be called sharia tourism, of course we need to know how much potential Kampung Chocolate has in this regard.

## **THEORETICAL FRAMEWORK**

Tourism comes from the Sanskrit language which consists of two syllables, namely "pari" which means to travel and "tourism" which has the meaning of travel. Not "tourisme" (Dutch) or "tourism" (English). There are many types and varieties of definitions of tourism. The definition depends on the background or scientific perspective of the originator. In essence, tourism is an activity or activity that a person does individually or in groups in order to refresh a saturated mind or can also be with the aim of seeking pleasure or enjoyment. Sugiyama said that the supporting components of tourism are the components of tourism that must exist in tourist destinations. The tourism component is 4A, namely Attraction, Amenities, Ancillary and Accessibility. According to Hadiwijoyo, the components of tourism development that must exist are Attraction and Accommodation.

Sharia tourism is an activity that is supported by facilities and infrastructure as well as services carried out by the community, entrepreneurs, government and local governments in accordance with Islamic provisions. This is in line with the DSN-MUI fatwa Number 108 of 2016, which states the definition of sharia tourism, which is a variety of tourist activities and supported by various facilities and services provided by the community, entrepreneurs, government and local governments in accordance with sharia principles.

Sharia tourism is an activity that is supported by facilities and infrastructure as well as services carried out by the community, entrepreneurs, government and local governments in accordance with Islamic provisions. This is in line with the DSN-MUI fatwa Number 108 of 2016, which states the definition of sharia tourism, which is a variety of tourist activities and supported by various facilities and services provided by the community, entrepreneurs, government and local governments in accordance with sharia principles.

**Table 1.** The Difference Between Conventional Tourism, Religious Tourism, Sharia Tourism

Yes	Aspects	Conventional Tourism	Religious Tourism	Sharia Tourism
1	Objects	Nature, cultural heritage, culinary	Historical relics, places of worship	Everything
2	Purpose	Entertainment	Adds a sense of spirituality	Increase a sense of religiosity by entertaining
3	Target	Touching satisfaction and pleasure with the dimension of lust, to entertain alone	The spiritual aspect calms the soul, seeking inner peace alone	Fulfilling desires and pleasures and Fostering religious awareness
4	Tour Guide	Understand and master tourist attractions so that tourists are interested	Know and understand the history of the location and figures of tourist attractions	Awaken the religious spirit of tourists and explain the function and role of spiritual happiness in the context of Islam
5	Worship Facilities	Equipment only	Equipment only	Being one part of the tourist destination, as well as rituals in worship become entertainment packages

**DEVELOPMENT OF KAMPUNG CHOCOLATE TOURISM DESTINATIONS IN BLITAR REGENCY AS SHARIA-BASED TOURISM**

Azis, 2026

6	Culinary	General	General	General and halal certification
7	Tourism Services	General	Umum	Do not give in to wickedness
8	Relations with the community around tourist destinations	Complementary solely for profit	and Complementary and just to gain advantage	Integrated, interaction based on Islamic principles
9	Itinerary	Not paying attention to time	Caring about time	Travel time is taken into account

Source: Data Processed, 2026

**2. RESEARCH METHOD**

This research uses a qualitative method with an approach to the concept of sharia tourism according to the fatwa of DSN MUI and GMTI which discusses standards and indicators of sharia tourism (*halal tourism*) to be used as a reference in analyzing the potential development of halal tourism destinations in the tourism sector. The data mining method in this study was confirmed by interviews with tourism managers, employees, visitors, observations, and documentation at the chocolate village tourist destination of Blitar, East Java.

**3. RESULTS AND DISCUSSION**

**3.1 Factual Conditions of Chocolate Village Tourist Destinations in Blitar Regency**

Kampung Chocolate is an interesting and comfortable family-based educational and entertainment destination. Kampung Chocolate is located on Jalan Banteng Blorok 18, Plosorejo Village, Kademangan District, Blitar Regency, East Java, becoming one of the destinations for education and recreation for the pride of Blitar residents and outside Blitar, both for students and families. Educational tourism in Kampung Chocolate Blitar district offers various educational tourism activities aimed at various segmentation, from children to adults, by providing learning experiences ranging from cocoa fruit nurseries (for those who produce chocolate), cocoa fruit planting, cocoa bean processing into chocolate, and processing chocolate into various foods and drinks.

According to Rodger, educational tourism is a concept of combining tourism activities with learning activities. Edu-Tourism or educational tourism is intended as a program in which participants of tourism activities travel to a certain place in a group with the main goal of getting a learning experience directly related to the location visited. Meanwhile, according to Smith and Jenner, educational tourism is defined as a tourism trend that combines recreational and educational activities as a tourism product that has elements of learning. Educational tourism can be combined with various other things and serve various kinds of tourist interests. Meanwhile, according to Saeroji, educational tourism is a program where

participants of tourist activities take a tourist trip to a certain place in a group with the main goal of getting a learning experience directly related to the location visited.

In running an education tourism business, Kampung Chocolate Blitar must pay attention to the indicators of educational tourism as formulated by Brent W. Ritchie in his book managing education tourism as follows:

1. Attractions and events are those that provide a place for learning experiences. In this case, the Blitar chocolate village has a cocoa seeding place, a garden, a cocoa processing plant, a chocolate processing plant, a learning facility, and a laboratory, as well as a chocolate gallery.
2. Human resource specialists are those who are responsible for providing learning experiences. In this regard, the chocolate village has human resources in supporting educational tourism, namely: Tutors for educational tourism activities, tour guide, employees, and experts.
3. Affinity travel planners are those who are responsible for planning and developing educational tourism programs. Related to this indicator that the brown village is elected are as follows: front office staff who organize and schedule, outlet and tourism staff, and business development staff.
4. Tour and receptive operators are those who are responsible for the presentation and packaging of educational experiences by providing experts, marketing services, escort services, and educational presentations.

Chocolate Village can be said to be an ideal educational tourism with the fulfillment of educational tourism indicators according to Brent W. Ritchie. As a sustainable educational tourism, the chocolate village continues to stiffen development by offering educational concepts that are in harmony with the independent and independent learning curriculum, such as the MBKM educational tour package and the integrated education package of the independent curriculum.

In addition to educational tours, Kampung Chocolate Blitar offers family tourism and entertainment by offering several attractions and facilities to meet the needs of fun recreation with joy and joy when visiting Kampung Chocolate Blitar. The mention of Kampung Brown as a tourist destination in general because it has the following tourism components:

1. Having a tourist attraction is something that can attract tourists to visit a certain tourist destination. The attractions of the chocolate village are a) chocolate brands that are classified as very popular and loved by the majority of Indonesian people, 2) clean, safe, comfortable, and beautiful areas, 3) instagramable, and 4) have gaming and entertainment facilities.
2. Having supporting facilities owned by the chocolate village is very adequate, including the following: 1) have clean toilets, 2) have good worship facilities, 3) have

a product and souvenir gallery, 4) have food outlets and restaurants, 5) have, 6) ATM machines, 7) parking lots, 8) guide.

3. The Blitar chocolate village tourist area has easy access to reach tourist destinations.
4. Tourism activities in the Blitar chocolate village have differences, there are several other tourism activities including: there is a public lecture on Saturday morning, has a cocoa and chocolate atmosphere, chocolate gallery, has several various adukasi tour packages.

The tourism component is a tourism component that must exist in a tourist destination. The tourism components are Attraction, Amenities, Ancillary and Accessibility. According to Hadiwijoyo, the components of tourism development that must exist are Attraction and Accommodation. Buhalis put forward a different theory that the components of tourism development consist of 6A, namely Attraction, Amenities, Ancillary, Activity, Accessibilities and Available Package. Based on the components that must exist in a tourist area, the chocolate village meets these conditions.

### **3.2 Sharia-Based Tourism Standards in Indonesia**

Halal tourism in several countries uses the terms Islamic tourism, halal tourism, halal travel, and as muslim friendly destination. Sharia tourism is an activity supported by various facilities and services provided by the community, entrepreneurs, government, and local governments that meet sharia regulations. The concept of halal is viewed from two perspectives, namely the perspective of religion and industry. Halal tourism at the beginning of its emergence was identified with activities carried out to foster the religious values of tourists by visiting places of worship, tombs, and historical places that have religious values according to the religion believed.

The United Nations World Tourism Organization (UNWTO) is an institution that first introduced the concept of halal tourism in 1967. In its development, the concept of halal tourism has diverse segments, not only synonymous with places of worship and tombs, but more in places that have universal value and are beneficial to the community, such as places that contain educational values and local wisdom. Halal tourism is also experiencing development because this segment of tourism is not only limited to certain religions. Values that are more universal and have benefits for the community, such as the value of education and local wisdom that are not abandoned. The concept of sharia tourism then developed more modern based on the potential of natural resources that have characteristics that do not violate the rules in religion such as having fun at the beach location with non-muslim, wearing polite clothes and covering the awrah, food and drinks provided are free from prohibited substances. To distinguish tourism in conventional concepts, halal tourism can be presented in the following table.

**Table 2.** How to Differentiate Tourism in Conventional Concepts and Halal Tourism

Yes	Elements	Conventional	Religion	Halal	
1	Objects	Nature, and Culinary Heritage	Cultural Culinary	Historical relics, places of worship	Everything
2	Purpose	Entertainment		Adds a sense of spirituality	Increase a sense of religiosity by entertaining
3	Target	Touching the satisfaction and pleasure that with the dimension of lust, to entertain only	the and	The spiritual aspect calms the soul, seeking inner peace alone	Fulfilling desires and pleasures and fostering religious awareness
4	Tour Guide	Understand and master tourist attractions so that tourists are interested	tourist	Know and understand the history of the location and figures of tourist attractions	Awaken the religious spirit of tourists and explain the function and role of spiritual happiness in the context of Islam
5	Worship Facilities	Equipment only		Equipment only	Being one part of the tourist destination, as well as rituals in worship become entertainment packages
6	Culinary	General		General	General and halal certification
7	Relationship	More complementary		Complementary just for profit	Integrated, interactive based on Islamic principles
8	Itinerary	Not paying attention to time		Caring about time	Travel time is taken into account

**Source:** *Data Processed, 2026*

Halal tourism has a standard for destination development starting from the provision of amenities and services in fulfilling the basics such as the availability of water for purification, halal food and drinks, excellent facilities and services so as to be able to increase halal tourism promotion. Ministry of Tourism and Creative Economy and DSN-MUI Fatwa Number 108/DSNMUI/X/2016 concerning Guidelines for Tourism Implementation Based on Sharia Principles, this DSN-MUI Fatwa consists of various provisions on halal tourism, ranging from the provisions of the parties, the contracts used, provisions related to sharia

hotels, tourists, as well as provisions on spas, saunas, massages, and related travel agencies. Sharia tourism has general criteria, including being oriented to the public welfare, enlightening and providing calm, avoiding polytheism and superstition, maintaining human values and avoiding immoral behavior, being universal and inclusive, and maintaining cultural values and local wisdom.

However, at this time the criterion that is the standard by the halal tourism industry in the scope of the state is the global Muslim travel index (GMTI). GMTI was first issued by CrescentRating which is a company that uses insights, lifestyle, halal tourism intelligence, behavior and research related to the needs of Muslim tourists to provide guidance on all aspects of halal tourism to all corners of the world. In addition, GMTI is also the result of research that has a function as a reference for halal tourism criteria to determine the country's ranking in the mastery of halal tourism in the world.

### **3.3 Potential for the Development of Chocolate Village Tourist Destinations as Sharia-Based Tourism**

The development of halal tourism focuses on changes that have positive value and are also carried out with the correct procedures. The development of halal tourism must at least meet the Nine principles as basic guidelines for planning preparation.

1. Planning needs to unite views as a form of economic development of the country.
2. Planning needs to use an integrated approach with other sectors related to the tourism sector.
3. Planning needs to be based on studies that are specifically made with regard to the protection of the natural environment and the culture of the surrounding community.
4. Planning needs to be based on research that is appropriate to the natural environment by taking into account broader geographical factors.
5. Planning needs to pay attention to social impacts so that they do not get retention due to social conflicts.
6. Planning needs to pay attention to entertainment facilities called pre-urban.
7. Planning must be aimed at providing the welfare of the surrounding community.

Halal tourism development needs to pay attention to the above principles, but it is also necessary to pay attention to halal tourism development indicators according to GMTI based on the CrescentRating ACES Model which includes four main factors, namely access, communication, environment, and service.

1. Accessibility

Easy access will help tourists travel to tourist destinations. Ease of access is the most important component of tourism, both physical and non-physical. Physical access concerns the availability of infrastructure and transportation networks that connect one place to another. Non-physical access includes a form of convenience in the licensing route. Ease of access has the main indicators according to GMTI,

namely visa requirements, availability of travel routes, and the availability of adequate transportation infrastructure.

2. Communication

Communication is seen as the process of conveying information to others to change or shape the behavior of others. The main considerations in communication because of indicators include the affordability of information, the ease of information conveyed, and the presence of digital technology to facilitate the dissemination of information.

3. Environment

The offering of halal tourism products to tourists requires effective environmental facilities for Muslim tourists. To provide a good service experience for tourists it is important to provide religious facilities including restaurants, hotels and airports. The added value for a tour should offer a unique experience such as a heritage site that displays Islamic historical and cultural values. Environmental indicators consist of three aspects, namely security and culture, visitor arrival, and environmental climate.

4. Service

The services provided by the organization that concern consumer needs so that it creates its own impression. The provision of good service will cause satisfaction for consumers. So service is very important in an effort to attract consumers to use the products or services offered. Crescent Rating identifies Muslim tourists' consumption behavior, including halal food, places of worship facilities, Ramadan services, bathrooms, and recreational services with privacy considerations between men and women.

Based on the principles and indicators of halal tourism development are reflected in the vision of Kampung Chocolate Blitar, namely "Becoming a Pioneer in Inspiring Educational Tourism: The company has the goal of becoming a pioneer in inspiring educational tourism. This involves developing a unique, in-depth tourist experience, and providing valuable insights to visitors, as well as making a positive contribution to the development and maintenance of cultural and natural heritage" it is clearly stated that Kampung Chocolate Blitar is an educational tourism and entertainment or recreational tourism that cares about cultural preservation and natural tourism or ecotourism, which is tourism that cares about environmental conservation and preserving life and welfare of the local community. The term ecotourism as defined by Suprayitno is ecotourism is a model of responsible natural tourism in areas that are still natural or naturally managed areas that have the goal of enjoying natural beauty by involving elements of education and support for conservation efforts and increasing the economic income of the local community.

The potential of Kampung Chocolate Blitar currently includes educational tourism with eight educational packages, namely (1) Entrepreneurship Package; (2) Independent Curriculum Integration Education Package; (3) Industrial Tourism; (4) Santripreneur; (5) Orphanage Packages; (6) Independent Learning Package Independent Campus (MBKM); (7) BIPA Package; and (8) LDKS, all of these packages have various captives that are tailored to the subject of the tour such as age, school level, and tourist segmentation. And entertainment tourism with various types of tourist attractions and various types of main facilities and supporting facilities that exist make the Kampung Chocolate Blitar destination a popular tourist destination at the regional and national levels. With this capital, in 2020 Kampung Chocolate obtained a CHSE (Cleanliness, Health, Safety, Environment Sustainability) certificate, namely cleanliness, health, safety and environmental sustainability from the Ministry of Tourism and Creative Economy.

The development of Blitar Chocolate Village tourism is not enough there, based on data obtained from research that chocolate village is trying to become a sharia tourism destination (halal tourism). The development into a sharia tourist destination can be categorized based on the following variables: tourism implementation, facilities, contracts between touring parties, hotels, and the implementation of travel agencies.

1. The implementation of tourist destinations, the implementation of tourist destinations in Kampung Chocolate Blitar has the goal of providing elements of benefits and benefits both materially and semiritually, the benefits presented are to provide education to the community about cocoa plant cultivation (starting from seeding, care, and harvesting) and chocolate processing (starting from processing cocoa beans into chocolate and processing chocolate into various foods and drinks. The element of benefit presented by the chocolate village is to present activities that contain religious spiritual values such as routine ngaji activities every Saturday morning, in addition to the benefits for people who need reframing and entertainment, namely by presenting entertainment tourism and ecotourism to the community in the form of tourist rides and a natural, comfortable, and safe atmosphere. Value of benefit is also realized in providing significant economic value by providing economic benefits to suppliers, partners, employees, and the surrounding community through their business activities, such as creating jobs, developing skills, and improving the welfare of local communities. This means that the company does not only focus on financial profits, but is also responsible for providing economic benefits to visitors, suppliers, partners, employees, and the surrounding community through its business activities.

**Picture 1.** Organizes Kampung Coklat Blitar



**Source:** Data processed, 2026

Kampung Chocolate Blitar organizes a tourism business by providing the development of unique, in-depth tourist experiences, and providing valuable insights to visitors, as well as positive contributions to the development, maintenance of cultural heritage and local wisdom as well as maintaining the cleanliness and preservation of nature by avoiding polytheism, disobedience, hypocrisy and iniquity and disobedience. The principles regarding the implementation of sharia tourism (halal tourism) mentioned in the DSN-MUI fatwa number 108/DSN-MUI/X/2016 are in accordance with what has been applied in the implementation of tourism in the tourist destination of Kampung Chocolate Blitar.

2. Tourism facilities, since its establishment in 2014 until 2023, PT Kampung Chocolate Blitar has continuously developed tourism infrastructure including facilities provided for the needs of tourists including educational facilities, chocolate gardens, worship, purification, toilets, health facilities, rest and relaxation facilities, parking, and other facilities in supporting tourism activities. The development of educational facilities starts from simple education about cocoa and chocolate to date with the completeness and progress of education it offers, even the education package can be classified into 8 education packages by targeting all elements of society. The worship facilities owned by the chocolate village that are currently very representative in the form of a mosque as well as a holy place that is clean, comfortable to use, and easy to reach. In general, it can be explained that the facilities owned by the chocolate village are decent and tourist-friendly in general, this is evidenced by the chocolate village obtaining a CHSE (Cleanliness, Health, Safety, Environment Sustainability) certificate, namely

cleanliness, health, safety and environmental sustainability from the Ministry of Tourism and Creative Economy.

3. Products and services, Products sold at chocolate galleries and outlets of Kampung Chocolate Blitar including food, drinks, and souvenirs have been guaranteed to be halal certified halal by the MUI and or the halal product assurance agency of the Ministry of Religion of the Republic of Indonesia, even displayed in the chocolate kapung gallery with the words "Happy shopping, We only sell halal products", this article emphasizes providing convenience for Muslim tourists to buy products sold by Kampung Chocolate, Where chocolate products are classified as complicated products in the halal certification process because in the processing process of chocolate products contain many halal critical elements in halal certification. So that halal certification on products sold in the village is to be carried out. The products offered by Kampung Chocolate Blitar include rental of places of activity (indor and outdor), lodging rentals, amusement rides, and Umrah travel. Rental of indoor activity venues in the form of halls with 50 to 2500 and joglo that can be used for meetings, weddings, graduations, competitions, workshops and other events, outdor in the form of parks and open spaces that can be used for receptions, competitions, outbound, camping and other events. All activities held in the chocolate village were demolished for positive and useful activities.

An agreement or contract that is applied. PT Kampung Chocolate Blitar in running a tourism business rigidly maintains agreements with other parties that can be classified to tourists and parties who support the running of the bariwisata business. The contract that is built between the chocolate village and tourists in principle uses the ijarah beneficih contract or rental of benefits in the form of entertainment and education, this contract is legally allowed to dive without containing elements that are prohibited in the contract. Meanwhile, the contract built with parties who support the tourism activities of Kampung Colat includes:

- 1) Kapung Chocolate with employees is a 'charity contract, that is, a contract whose object is to do a certain job in exchange for wages in accordance with what is agreed in the contract.
- 2) The contract between Kapung Chocolate and the party that markets its products at the Chocolate Gallery and Village Outlet is a mudhorobah and musyarokah contract.

## REFERENCES

- Arikunto, S. (2006). *Prosedur penelitian: Suatu pendekatan praktik*. Rineka Cipta.
- Bogdan, R., & Taylor, S. J. (1975). *Introduction to qualitative research methods: A phenomenological approach to the social sciences*. John Wiley & Sons.
- Buhalis, D. (2000). Marketing the competitive destination of the future. *Tourism Management*, 21(1), 97–116. [https://doi.org/10.1016/S0261-5177\(99\)00095-3](https://doi.org/10.1016/S0261-5177(99)00095-3)
- Bungin, B. (2005). *Metodologi penelitian sosial: Format-format kuantitatif dan kualitatif*. Airlangga University Press.
- Bungin, B. (2007). *Analisis data penelitian kualitatif*. RajaGrafindo Persada.
- Bungin, B. (2008). *Penelitian kualitatif: Komunikasi, ekonomi, kebijakan publik, dan ilmu sosial lainnya*. Kencana Prenada Media Group.
- Dewan Syariah Nasional–Majelis Ulama Indonesia. (2016). *Fatwa Dewan Syariah Nasional–Majelis Ulama Indonesia Nomor 108/DSN-MUI/X/2016 tentang pedoman penyelenggaraan pariwisata berdasarkan prinsip syariah*.
- Hadiwijoyo, S. S. (2012). *Perencanaan pariwisata pedesaan berbasis masyarakat: Sebuah pendekatan konsep*. Graha Ilmu.
- Jaelani, A. (2017). Halal tourism industry in Indonesia: Potential and prospects. *International Review of Management and Marketing*, 7(3), 25–34.
- Mabrurin, A., & Latifah, N. A. (2021). Analisis pengembangan potensi pariwisata syariah dalam meningkatkan perekonomian masyarakat: Studi pada wisata religi di Makam Gus Miek Kabupaten Kediri dan Mbah Wasil Kota Kediri. *Ar Rehla: Journal of Islamic Tourism, Halal Food, Islamic Traveling, and Creative Economy*, 1(1), 63–88. <https://doi.org/10.21274/ar-rehla.2021.1.1.63-88>
- Mastercard & CrescentRating. (2019). *Global Muslim Travel Index 2019*. CrescentRating.
- Moleong, L. J. (2010). *Metodologi penelitian kualitatif*. Remaja Rosdakarya.
- Nahrawi, A. A., Gayo, F. A., Fakhruddin, A., Amak, B., & Prawiro, T. S. A. (2020). *Pariwisata halal Indonesia*. Q-Media.
- Noor, J. (2011). *Metodologi penelitian: Skripsi, tesis, disertasi, dan karya ilmiah*. Kencana.
- Noviantoro, K. M., & Zurohman, A. (2020). Prospek pariwisata syariah (halal tourism): Sebuah tantangan di era Revolusi Industri 4.0. *Equilibrium: Jurnal Ekonomi Syariah*, 8(2), 275–296. <https://doi.org/10.21043/equilibrium.v8i2.8160>
- Nuraini, E., Saputra, N. H., & Kholisiah, L. (2019). Potensi dan prospek wisata syariah dalam meningkatkan ekonomi daerah: Studi kasus Kota Bandung. *BASKARA: Journal of Business and Entrepreneurship*, 1(2). <https://doi.org/10.54268/baskara.v1i2.5699>
- Nurozi, A. (2021). Design and potential of halal tourism industry in Yogyakarta Special Region. *Journal of Islamic Economics Lariba*, 7(2), 155–169. <https://doi.org/10.20885/jielariba.vol7.iss2.art7>
- Pelu, I. E. A. S., Kurniawan, R., & Akbar, W. (2020). *Pariwisata syariah: Pengembangan wisata halal dalam mendorong pertumbuhan ekonomi daerah*. K-Media.
- Pendit, N. S. (2006). *Ilmu pariwisata: Sebuah pengantar perdana* (Ed. terbaru, Cet. ke-8). Pradnya Paramita.
- Pitana, I. G., & Gayatri, P. G. (2005). *Sosiologi pariwisata*. Andi.

- Republik Indonesia. (2009). Undang-Undang Republik Indonesia Nomor 10 Tahun 2009 tentang Kepariwisata. Lembaran Negara Republik Indonesia Tahun 2009 Nomor 11.
- Republik Indonesia. (2014). Undang-Undang Republik Indonesia Nomor 33 Tahun 2014 tentang Jaminan Produk Halal. Lembaran Negara Republik Indonesia Tahun 2014 Nomor 295.
- Ritchie, B. W. (2003). *Managing educational tourism*. Channel View Publications.
- Rodger, D. (1998). Leisure, learning, and travel. *Journal of Physical Education, Recreation & Dance*, 69(4), 28–31.
- Saeroji, A. (2022). Strategi pengembangan Museum Tosan Aji Purworejo dalam upaya meningkatkan kunjungan wisatawan. *Jurnal Inovasi Penelitian*, 2(9), 3071–3076.
- Sammeng, A. M. (2001). *Cakrawala pariwisata*. Balai Pustaka.
- Satori, D., & Komariah, A. (2009). *Metodologi penelitian kualitatif*. Alfabeta.
- Smith, C., & Jenner, P. (1997). Educational tourism. *Travel & Tourism Analyst*, 3, 60–75.
- Sofyan, R. (2012). *Prospek bisnis pariwisata syariah*. Buku Republika.
- Sugiama, A. G. (2014). *Pengembangan bisnis dan pemasaran aset pariwisata (Edisi 1)*. Guardaya Intimarta.
- Sugiyono. (2009). *Metode penelitian kuantitatif, kualitatif, dan R&D*. Alfabeta.
- Sugiyono. (2011). *Metode penelitian kuantitatif, kualitatif, dan R&D*. Alfabeta.
- Sumarno, A. (2012). *Penelitian kausal komparatif*. e-Learning Universitas Negeri Surabaya.
- Supardi. (2005). *Metodologi penelitian ekonomi dan bisnis*. UII Press.
- Suprayitno. (2008). *Teknik pemanfaatan jasa lingkungan dan wisata alam*. Pusat Pendidikan dan Pelatihan Kehutanan, Departemen Kehutanan.
- Suryabrata, S. (1998). *Metodologi penelitian*. RajaGrafindo Persada.
- Sutono, A., et al. (2019). *Panduan penyelenggaraan pariwisata halal 2019*. Deputi Bidang Pengembangan Industri dan Kelembagaan, Kementerian Pariwisata.
- Vardiansyah, D. (2008). *Filsafat ilmu komunikasi: Suatu pengantar*. Indeks.
- Wardiyanto. (2011). *Perencanaan pengembangan pariwisata*. Lubuk Agung